

5
Sinne no more,

O R

A SERMON PREACHED

in the Parish Church of *Banbury* on

Tuesday the fourth of March last past, vpon occasion of a most terrible fire that happened there on the Sabbath day immediatly precedent, and within the space of foure houres was carried from the one end of the Towne to the other, with that fury, as continuing to burne all the night, and much of the next day, it consumed 103. dwelling houses, 20. kilne-houses, and other out-houses, to the number of 660.

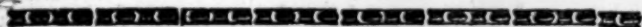
bayes and vpwards, together with so much malt and other graine and commodities, as amounted at the least to the value of twenty thousand pounds.

*And now published for the vse of others,
by the Author*

WILLIAM WHATELY Vicar of *Banbury*.

2 PET. 3. 14.

The beauens being on fire shall be dissolued, and the elements shall melt with feruent heat.



L O N D O N,

Printed for Edward Langham, and are to be sold
by him in *Banbury*. 1628.

SHINE NO MORE

OR

A SERMON PREACHED

IN THE FIRST CHURCH OF BATHURST

ON SUNDAY MORNING, THE 11TH OF FEBRUARY, 1781.

BY THE REV. JOHN WATSON, M.A. Rector of the said Church.

IN ANSWER TO A RESOLUTION PASSED BY THE PARISH

AT A GENERAL ASSEMBLY HELD AT THE TOWN-HOUSE

ON WEDNESDAY, THE 27TH OF JANUARY, 1781.

AND PUBLISHED BY THE PARISH.

BATHURST: Printed by J. WATSON, at the Sign of the

Anchor, in the Strand, 1781.

Price 6d.

By the Author.

WATSON'S

THE

THE

THE

THE

THE

THE



To his welbeloued neighbours
the Inhabitants of the Borough of *Banbury*
in the County of *Oxon*, the Author wisheth all
happinesse, dedicating to them with this little
Booke, himselfe and all that he
can doe.



DEare brethren ; A true Chri-
stian is the only happy
man. He is a gayner by all
things. If his state decrease,
his sinne decreaseth too. If
his body be sicke, his corruptions sicken
also : If his outward man decay, his inward
man is strengthned. If earth fauour him
lesse, he runs faster to heauen : If friends
proue vnkinde, he trusts more in the kind-
nes of God. If death kill his body, it kills
sinne too, his greatest enemy, which,
before, cannot be quite killed. But this
happinesse falleth not into the mouth of

The Epistle Dedicatory.

a good man in his sleepe and in his dreames, without his working, labouring, endeuouring. The blessing of God casts not good things vpon vs in such a carelesse fashion, to fauour our idlenesse. Wee must finde them by seeking, and attaine them by taking paines for them. He that would fetch gaine out of losse, must sweat for it. When I saw therefore the dammage which you had sustained in your states, I bethought my selfe of helping you to reape some profit by that distresse. To that end I meditated these things, and spake them to you at our next publike meeting. To the same end, I haue made my thoughts legible, putting them into your hands, and presenting them vnto your eyes, that you might not be able to forget them vnlesse you will put on wilfulnesse. Accept them as signes of my tender care ouer you, and O that euery man amongst you would get this booke into his house and hands, and reade it more then once, and study it with serious attention. I know it is not of any great value

The Epistle Dedicatory.

value in it selfe, but it is particularly and peculiarly fitted for your present vse, and in that regard may more profit you, than a better treatise in another kinde. I know mine owne wants well enough, neither doe I long to be publike. Yet now haue I put my selfe forth of my priuate study, for your greater benefit, in hope also to deriue the fruit of your calamity to many more besides your selues. I would it might please the diuine Maiesty, to incline your wills to the following of the counsell which this booke presents vnto you. And O that he would also stirre vp the hearts of all those that shall reade these lines, to pray for your profiting by the stroke, and withall, out of compassion to your wants, to be as forward for your supply as some haue bene already. How happy should this correction be (and how blessed the wise corrector) which should at once further your reckoning by procuring your amendment, & further thereckoning of many more by inlarging their bountie : and how happy should I
account.

The Epistle Dedicatory.

account my selfe if I might become an happy instrument of both. On the bended knees of my soule I beg both, of him that can giue both, but the first in the first place. If our liues be better than before, well are wee, though our states be neuer so plentifull as they were before: but, woe vnto vs if we recouer our wealth, without reforming our faults. The all-powerfull and most gracious God, worke the former in you, the latter for you: with this prayer I leaue you to his goodnesse, and rest

Your well-wishing Pastor,

William VVhately.

From my study in Banbury

May 26. 1628.



Sinne no more.

OR

A Sermon preached
AT BANBURY.



Elbeloued Neighbours,
Friends, and Brethren
in our Lord; To well pre-
pared Hearers, a Preface
is both tedious, and su-
perfluous : such, I pre-
sume, the present hand of
God hath made you, more
than any speech of mine can doe; for sight is a farre
more powerfull and commanding sense, than hea-
ring. Accept therefore, I pray you, of a double er-
rand, which I haue to doe vnto you; one in mine
owne name, another in the name of God. From
my selfe, I would speake, partly, to them that haue

B

bee

beene smitten with this heauie stroke; partly, to
 them that haue escaped it. To the former, by way
 of condoling with them first, then of comforting
 them. To the latter, to congratulate with them,
 and to instruct them. Had I beene a stranger, to
 lodge amongst you for a night alone, or a traeller,
 to bait in your Towne for an houre, or passe thorow
 your streets for a moment, yet I could not but haue
 sadly lamented so heauie a spectacle, the flaming of
 so many houses at once, the consuming of so much
 substance, the out-cries of so many persons, the de-
 solation of so great a number of your dwellings;
 but being an inhabitant, borne, bred, and brought
 up amongst you from mine infancie, and neuer
 absent from you aboue seuen yeares, for learnings
 sake; and now at last, a Minister amongst you,
 and Pastor ouer you, for the space of twenty yeares
 together; I might be iustly charged to haue lost all
 sense and humanity, if I were not deeply touched
 with your calamitie. Giue mine eyes leaue there-
 fore, to speake vnto you in the language of teares,
 and seeing I heard so generall a crie for water, wa-
 ter, the other day; let me also cry, water, water;
 and let all our eyes ioyne together, to powre forth
 a streame of water, sufficient to quench the re-
 mainders

mainders of those flames which are yet burning amongst you; yea, to quench the glowing fire of Gods displeasure for our sinnes, which hath iustly kindled all these flames amongst vs. There haue beene mournfull Prophets in Israel, whose errand was to take vp a lamentation ouer their people, and call their hearers to mourning and sadnesse; such an one it becommeth me to be at this time, and in this place, and, O that I could performe it effectually. For where should we rather weepe than here? in the presence, and in the eares, of our most gracious Father, who hath louingly smitten vs; and loueth to see his children sensible of his blowes, neither can endure more than our selues; such hard hearted sonnes and daughters, as will make nothing of a beating. Moderate teares are pleasing to God that smiteth, who doubtlesse would haue his children sorry, that they haue made him angry: neither can anything lesse become a Christian, then senselesse stoicisme. Moderate teares are profitable to men that are smitten, who be worse than diuers beasts, if they profit not by stripes, and cannot wax better by them, if they refuse to smart vnder them. Let vs therefore weepe together, because wee haue beene afflicted together,

yea, because we haue all together sinned and procured affliction ; weepe you that haue lost your goods or houses in whole, or in part, and let mee weepe with you ; because the Lords hand hath falne vpon you, and your selues haue prouoked his hand ; weepe you that haue beheld the losses of your brethren, because your selues haue deserved the crosse as well as they, and cannot tell how soone you may feele it. Weepe you my neerer neighbours of the towne, that stood amazed and perplexed with fearfull suspense, hoping, and yet doubting what would become of your own goods and houses. Weepe you my remoter neighbours of the country, that stood astonished in the beholding of such a remediless accident, and could not haue leasure then to weepe for wondring, or helping, or both. Weepe you that were then absent, and saw it not, but haue beene this morning spectators of so great a desolation, as I thinke few of your eyes haue euer scene before. Weepe out of feare, as children, that see their fathers wrath in beating their brethren, and know not who must suffer next. Weep in charity, to shew your selues feeling members of the same body, whereof when one member is grieved, all doe sympathize. Weep in pity to help to ease the burdens of
the

the distressed, who cannot but find their crosses mitigated in finding a part of their sorrowes borne by others. Weep in obedience, to fulfill the most expresse commandement of our God, by weeping with them that weep Weep as men, because you are witnesses of the miseries of men. Weepe as Christians, because they be Christians that suffer. Weepe as next neighbours, because your next neighbours and familiar acquaintance haue smarted. And let vs all lift vp our voices and weepe, in the hearing of the Lord our God, within his house, that seeing vs humbled vnder his holy hand, hee may know what course to take with vs, as once hee said to Israel, after their erecting of the golden Calfe. The Lord compares himselfe to a father, that hangs betwixt anger and pity, resolved on neither, but inclined to that, that the carriage of his children may call for; by striking further if they stoope not, and desisting from stripes if they doe. Alas, alas, what a breach hast thou Lord made amongst vs? How many dwelling places are become desolate? How many inhabitants destitute of habitation? How many wealthy men, made lesse wealthy, and poore men more poore? How many rich men are become poore, and poore

men beggars ? How are the labours of many a father, Grand-father, great Grand-father, suddenly conuerted into smoake and rubbish, in the space of a day and night? O the raging fury of the tempestuous winds, when they haue once gotten fire and flame within their blustering mouths ! O the hideous violence of fire and flames, when they haue gotten to themselves the wings of the wind to flie about withall ! And O the loathsome odiousnesse of those wicked finnes of ours, which like fooles we loue so dearely, and hug so fast within our bosomes ; yet alas, we see they cause a tender hearted father to burne in displeasure against vs. Weepe I pray you and spare not, but weepe like Christian men, yea, like men that are sanctified through the knowledge of Christianitie. Weepe not only, nor chiefly, nor scarce at all, for the losse of your goods, the ruine of your houses, the impouerishing of your states, the wants that you may perhaps suffer ; but weepe also, yea, weepe chiefly, and in a manner onely, for the finnes of your soules, the disorders of your liues, the priuate offences of your families, the publique offences of the towne, and particular transgressions of your persons. The teares of the flesh be fruitlesse teares, and the sorrowes

sorrowes of nature, barren sorrowes ; but the teares of grace, and the mourning of the spirit, are a seed most precious and most fertile. O that we could now sow them in great abundance for our future benefit. He shall gaine much by worldly losses, that turneth the griefe of his losses vpon his finnes. But, my brethren, let not your weeping and lamentation be like that of Rahel, whereof the Prophet foretelleth, that shee wept and would not bee comforted : nay, but let mee goe on to giue you comfort, and doe you prepare your selues to take it. In truth, no griefe is profitable to man, or pleasing to God, further than it tendeth to comfort, and endeth in it. As good not mourne at all, as drowne our selues in our owne teares : now therefore, stoppe your weeping for a space, and let me become your comforter, and call you to reioycing in the midst of this crosse, and in despite of it. What can better become a Minister of the Gospell, than to raise vp those that are sad and heauie in heart? and seeing we be furnished of meanes, to comfort the soule against its greatest and most intolerable euils ; shall wee not be able to reuiue it against my outward calamitie? Make your selues cheereful therefore in the Lord your God, as once

we

we reade that Dauid did at Ziglag, when his case was worse than the worst of yours. For he had not alone lost his house and goods; but his wiues and children to boot, and with them the loue of, in a manner, all his ancient souldiers, which (imputing their misery to him) began at length to talke of stoning their Generall. And if you will but cleare vp your eyes a little from weeping, and cast them vpward, towards the Ruler of heauen, there is store of comfort in him, that can neuer lose that worthy title of the God of all comfort. For, my brethren, hee hath lost nothing in this great losse of yours, neither is his state decayed, because some of yours be so; nor is he lesse wealthy in the lessening of your wealth. Suppose that one of your children had lost a groat or a testar, which it pleased one of you to giue him, would that losse vndoe him, thinke you? must he be starued or hunger-bitten because that poore peece of siluer could be found no more? Or suppose some man of wealth and place, should haue had his out-houses burnt, in which the slaues and bindes of his family did wont to lodge? must they therefore embrace the rockes for a couering, as Iob speaketh? and be wet with the showers of heauen for want of conue-

conuenient lodging? O no my brethren, a wealthy master will provide an house for his bondmen to put their heads in, and set vp a better, if a worse be burnt; and the many pounds that remaine in the fathers chest, shall supply the wants of a childe that hath lost his small stocke of a few shillings. God is your master, God is your father; and seeing a Christians riches are in Gods keeping, he must count himselfe to haue lost nothing, so long as God hath lost nothing. The Lord of Heauen hath as much money, and as much mercie now as euer he had. Therefore should you bee as ioyfull now as euer, and say with Dauid, the Lord is my shepherd, (as much since this fire as before) and therefore I am sure I shall not want. It is easie with God to restore you more then all this (and twice so much as this) which the raging flames haue deuoured. And if his neuer deceived wisdom see it fit for you, he will more than make vp your losses, and cause your latter end to be more plentifull than your beginnings, as it was once promised and performed to distressed Iob. I called vpon you to mourne before, not because you had lost

C

your

your wealth, but because this crosse doth come
 from God, as a signe of his displeasure. I call
 upon you now to be comforted, because the Lord
 will accept your humiliation and shew himselfe
 reconciled. But say it should please your heavenly
 father, to make your earthly portion scatter
 to your dying day, than it hath beene heretofore;
 yet haue you cause, my brethren, and most
 abundant cause, to comfort your soules in him,
 that hath granted you farre better things than
 those that are earthly. He hath left you himselfe,
 his sonne, his spirit, the hope of his kingdome,
 the promises of his Gospell that rich and pretious
 Jewell of faith, and (that that Dauid thought
 to be better than thousands of gold and siluer)
 the iudgements of his mouth. He hath left you
 the spirituall blessings, wherwith he hath blessed
 you in Christ, that by fixing your eyes on them
 (the more in the absence of these meaner things,
 which did call your thoughts from them) you
 might cause the consideration of these so surpas-
 sing excellent things, to make the losse of these
 trifles seeme nothing. A man loseth a payre of
 glones, or knife, or handkerchiefe, out of his
 pocket,

pocket, but his purse (wherein were many rich Jewels with store of gold and siluer) bee loseth not; will that losse torment him, or breake his sleepe? God hath giuen thee, that art his childe, his spirit of adoption to seale thee to himselfe, the bloud of his sonne to purge thee from thy sinnes, and the beginnings of holinesse, as an earnest penny of thy perfect happines, and shall the losse of a few goods, and a dirtie house, make thee looke with a dejected countenance, or cary a sad heart about with thee? O make it appeare that you count Gods fauour, Christs bloud, the spirits power, riches enough, by ioying in these abundantly, euen then when ye want riches. Reioyce more that thy soule is freed from the danger of being euerlastingly burnt in those vnquenchable flames of hell fire, than grieue that thy goods are burnt in the flames of this fire that is well neere already quenched, euen within the space of a day or two. Be more glad that thou hast such an enduring substance laid up in those celestiall habitations (whither neither theefe noremie, nor water nor fire can approch) as shall neuer be taken from thee

C 2

by

by fire or any other accident, than be sad because thy worldly substance is much of it marred and consumed. If you haue spirituall eyes, shew it now by looking to things inuifible, and by taking with ioy y^e losse of your goods, euen in this manner also as the saints of old did the losse of theirs in another measure. It were a shame of all shames, if earthly losses should take away comfort from a Christian heart, that hath heauenly benefits remaining entire vnto it. Let them be tormented with comfortlesse griefes, at the losse of house and goods, that know not nor haue any thing better than house or goods: but for them which say they know that all this world is nothing, and professe that they expect an vndissolved and neuer-fading inheritance in another world, for them (I say) to make a great mourning for so little a losse, when so incomparable gaines abide behinde to delight in, nothing can be more absurd and vnreasonable. Your Father hath store of those trifles which you want, he hath granted you store of things farre better than these; reioyce in him, reioyce in them, and I require you in Gods name, and as you be Christians,

ans, let not this crosse crush your hearts, what euer become of your estates. Yea verily brethren, those of you that haue felt and are like to feele most misery by the present chastisement, haue yet cause of comforting themselves in a thankfull acknowledgement of the greater miseries, which they might haue suffered, and haue escaped.

Are wee not happy that more than halfe the Towne is left entire and vndefaced, though I thinke a third part haue passed thorow the flames? Are wee not happy that our goods and houses alone, not our wiues and children, our limmes and bodies, haue beene seized vpon by the fury of this insufferable element? Had the wind and fire conspired against vs at midnight, as at noone day; had they beene suffered to lie in ambush till wee had all betaken our selues to quiet rest, as they brake forth when wee were all awake, and stirring abroad to serue God; no doubt but many a man had lost an arme, many a legge, many an eye, some their liues, many their children, many their wiues, many their friends; which would haue

beene so suddenly surprized with the vnexpected comming of that greedy enemy, as they could not haue bethought themselues of a meanes in that haste, and in such darknesse, either to haue fled from it, or drauen it from them.

Herein therefore acknowledge you the gentlenesse and clemencie of God, that did so moderate this chastisement, in regard of the season of its breaking forth, as that you escaped a farre greater misery than that which you haue sustained by it. Wee must as well looke from what wee haue beene deliuered, as what wee haue endured, that our thankfulness may moderate our sorrowes, and our ioy in the one, may temper our griefes for the other.

Take comfort therefore, how great soeuer thy losse is, that thy crosse is not greater: take comfort in this, that your selues or your friends were not halfe burnt in your beds: Take comfort in this, that you haue receiued those heauenly vertues, which the fire cannot burne: take comfort, that God is still yours, still rich and all-sufficient; and in this take comfort too,
that

that if you doe, as I hope you will, make a good use of this, the Lord will finde a meanes to lade you with his blessings, and restore the things that the fire hath deuoured, as once hee promiseth to doe those that the Grasshoppers had eaten up. Mourn so before God, as thus to comfort your selues in God, and blessed be that mourning, blessed that comfort.

Now hauing thus settled your hearts, that came bleeding hither with Gods blowes, let mee turne my speech to you that haue only felt the wind of the stroake as it were, and not the smart of it, and so not so much as the wind: and with you, and for you, and for my selfe among the rest, let mee blesse and praise God, and greatly reioyce in him, that hath spared the greater part of the Towne, quite contrary to our feares and cries, that said wee were all vndone, and that sure all the Towne would be (as easily it might haue all beene) burnt. Blessed be God, that a part alone, and not the whole Borough, hath beene consumed, and that the greater part remaineth to succour the lesser. Blessed be God that Banbury Towne alone, and not Banbury Country,

Country, kept so heauy a Sabbath, and sitted
 in dust and ashes. Blessed be God that many
 Townes at once had not felt what haucke
 wind and fire can make when they meet toge-
 ther and ioine their forces in one. This bur-
 ning was terrible indeed, but nothing to that
 which we haue heard of, and some of our eyes
 haue seene in other countryes, by name in Ger-
 many, whither a reuerend Diuine, not long
 since accompanying an Ambassadour, affirmed
 that his owne eyes told there at one instant,
 the number of six and twenty villages and
 townes, all burning at once round about one
 citie. O such a flame as that, would haue
 made our burning seeme none other than a
 playfull bonfire, for children to sport about.
 But blessed, blessed be the most high God, that
 such fires, so wittingly kindled by the maliti-
 ous hands of mortall enemies, haue not wasted
 and consumed Towne and Country and all, that
 neither should be able to releue other. Reioyce
 therefore all of you, that haue not felt that
 seueritie whereof your neighbours and friends
 haue tasted, because the Lord hath pleased to
 reſtraine

restraine the fury of the fire, and not suffer it to seize on your goods and houses : and you that haue sustained much dammage your selues, yet shew your selues feeling members and reioyce with them that reioyce. Be glad that thou hast scaped what others haue felt ; be glad that others haue scaped that thou hast felt : let thy freedome seeme to thee greater, because others went not free, and blesse the Lord the more for it. Let thy misery seeme to thee the lesse, because others haue not endured the like misery ; and blesse thou the Lord as much for their freedome, as thou bemoanest thine owne dammage : out of freedome and out of miserie both wee must all picke matter of thanksgiuing ; neither should any affliction euer befall vs, but that wee ought to take notice that God doth shew there-
in more mercy than rigour, more gentlenesse than sharpnesse. But aboue all, my brethren, I congratulate with them amongst you, that haue begun to lay the foundation of an edifice of bounty, for their releefe that are now forced to want releefe, and haue brought in

to mee, as it were, the first fruits of bounty and compassion ; whom I will not so farre defraud of their iust praise , but that I will name them vnto you in the same order that they made themselues knowne to mee, and not in the order of their places in other respects.

The first I will not name , because hee is neere vnto my selfe, the fountaine from whom I haue issued , who (besides that which his owne hands haue largely distributed) did put into mine hands also, yesterday morning, the summe of twenty shillings, to distribute to the poorer sort, that were extremely comfortlesse.

The second was an old acquaintance, schoole-fellow , fellow pupill, chamber-fellow, of mine, Mr. IOSEPH PALMER by name, a long Student and skilfull Practitioner in the necessary Science of Physicke, who sent mee the same day ten shillings, to be in like manner bestowed.

The third was a worthy and well-disposed Knight, that hath lately taken an habitation amongst vs , and liueth to be an ornament

to the noble profession of Armes, Sir THOMAS DUTTON of Wickam, in this Parish, who gaue mee with his owne hands twenty shillings for the same present use, withall earnestly exhorting mee to stirre vp the liberalitie of the Country, at this present meeting.

Lastly, the right Worshipfull Sir WILLIAM COB of Adderbury Knight, with the reuerend Master OLDIS Minister of the same Towne, and the Worshipfull Master WILLIAM DANVERS, came home to mee yesterday, and brought with them that which was better than money, a declaration of their pitifull respect of our losses, requesting mee to perswade the Magistrates, that they should take some speedy course for the supplying of the present great necessitie of the poorer sort, promising themselves to shew their louing respect to the Towne, and tender compassion to the poore.

With those particulars which I know, and all others which I know not, that haue de-

clared the like compassion and bounty, I congratulate the goodnesse of God to them, and in them. Blessed be the mercifull, blessed be they that consider wisely of the poore, blessed be those that will lend freely to God, when hee comes a borrowing in his needie seruants and children. Blessed be those that shew themselues liuing members of the same body, by commiserating and releeuing the miseries of the miserable : and blessed be God for all, who giueth all to all, and hath taken but some from some, and hath giuen to others an heart to affoord releefe to them from whom hee hath taken almost all.

And now (brethren) let mee beseech and exhort you all to follow the good examples of those that haue gone before you in the practise of those most excellent graces of mercy and liberalitie. Now is a time when wee must put you in minde of, and you must carefully follow the charitable counsell of Iohn the Baptist to his attentive hearers ; let him that hath two coats giue
one

one to him that hath none ; and let him that hath food, doe likewise. For this end hath the Lord spared you, that you should learne not to be sparing to your brethren. Put your selues to voluntary charges in works of mercy, seeing the Lord hath forborne to put you to this necessary ~~test~~ ^{trials} which others haue suffered. Give something to them from whom God hath taken, because it hath pleased him not to take from you that which hee had formerly giuen. Be good Stewards of that which God hath left in your custody, that hee may not declare his anger against you, for your being niggardly of that which hee vouchsafed to leaue with you, that it might be an instrument of bounty. Now forget not to distribute and communicate, and to offer those sacrifices wherewith the Lord is pleased to testifie himselfe well pleased. Now let your abundance supply their wants, whom God hath therefore called to want, that he might giue you an occasion of declaring the abundance of your charitie, in commiserating and releeuing their want of necessities.

cessaries. No cost is more religiously, more
 vertuously, more thriftily bestowed, than
 that which is laid vp in heauen, though it
 be laid out on earth. Bountifull and mer-
 cifull actions are the best bargaines, and
 the best purchases. No fire shall be able to
 consume those riches, wherewith a man
 doth enrich himselfe by succouring those
 that are distressed. This is a good and a
 sure foundation, laid vp against the time
 to come. Shew your thankfulnessse to God
 by your liberalitie to his people: let almes-
 deeds be your thanke-offerings, that God
 may still preserve your substance for new
 thanke-offerings. There is no surer way to
 keepe your selues from euer wanting, than
 by taking care that others want not, which
 but for your liberalitie must needs be pres-
 sed and pinched with wants. It is a more
 blessed thing to giue than to receiue, as Christ
 himselfe hath told vs: Giue willingly, giue
 speedily, giue plentifully, that the Lord
 may make you alwayes giuers rather than
 receiuers.

But

But I beseech you (brethren) let there be none, no not one amongst you, that out of a malicious desire to scourge pietie, so nicke-named, vpon our sides, shall mocke at Puritanisme, vpon occasion of this hand of God which he hath stretched out against vs, whom the world hath pleased, but falsely, to terme Puritans. Or if any man will needs take occasion to laugh at his brethren, whom his father sees good to correct before his eyes, wee cannot but be assured that such petulancie and wantonnesse shall much displease that louing Father, which vseth his rods to warne one in anothers sufferings: and leauing him to be iudged by God, that can take his times of fit corrections for all his sonnes and daughters, wee will pity his ignorant folie, that doth so misse-interpret the Lords seueritie, comforting our selues with the Apostles saying, that hath told vs, how Iudgement begins at the house of God, and that the father correcteth euery sonne whom he receiueh.

And

And so much (well-beloued Brethren) thought I fit to speake vnto you from my selfe, and in mine owne name. Now hauing finished mine owne errand, I come to speake vnto you as Christs Ambassadour, in his name, and in his words, as himselfe did utter them in the fifth chapter of S. Iohns Gospel, the 14. verse, saying,

Sinne no more, lest a worse thing come vnto thee.



JOHN 5. VER. 14.

Sinne no more, least a worse thing come vnto thee.

THis sentence was spoken by our blessed Sauioür himsele, to a man whom himsele had a little before, miraculously cured of a long and lingering sicknesse. It is a plaine sentence, that the weakest capacity may conceiue it. A short sentence, that the feeblest memory may retaine it. It is very needfull, because it declareth a most behoofesfull duty, and very terrible, because it threatens a very fearefull punishment: You cannot but see it diuiding it selfe into two portions. A plaine commandement, a sharpe threatning; the first, enioyning the right vse of former calamities; the second threatning, the neglect of such vse with new and worse calamities. *Sinne no more*, that is the commandement, know it to practise it: *least a worse thing fall vpon thee*; that is the threatning, know it and auoid it: The former saying may perhaps seeme strange, for who can attaine to such perfection, of *sinning no more*? When the Scripture telleth vs, that in many things, we sin all, and that no man liueth and sinneth not: The latter saying may perhaps seeme impossible, for who can imagine a worse misery, then eight and thirty yeares sicknesse? But if we consider the infinitenesse of Gods Iustice, we shall
Easily

easily perceiue, that it is as easie to him to lay a worse crosse, then any that betell formerly, vpon him that wil not profit by that which he hath felt already; for sure the Lord hath as much power, as man hath sinne, and can as quickly make the weight of punishment heauier, as man can make the weight of sinne heauier. And if we consider the infinitenesse of Gods grace in Christ, accepting the will for the deed, and working the will and the deed, we shal easily see, the meaning of Christ in bidding him *sinne no more*, know then, that these words are to be vnderstood euangelically, in that the Lord will reckon him to haue sinned no more, that doth stedfastly, purpose and constantly labour to *sinne no more*. To forsake at least the vsuall practise of grosse sinnes, and the willing allowance of all, euen the least knowne sinnes; this is in the Gospell phrased to *sinne no more*, and this is both possible, and also easie to him that is begotten from aboue. In these words then, you haue two points to note; A duty, and the danger, if we neglect the dutie: of the first at this time, at another time of the latter.

Doct.

Learne therefore I pray you, from the mouth of our blessed Sauour, that one speciall vse of our afflictions, is our reformation. His chastisements must reclaime vs from our euill waies; and though before wee were afflicted, we went astray, yet afterwards, we must cease to sinne any more, and learne his righteous iudgments; *Goe, and sin no more*. This is the fruit that the Lord doth looke for, from his corrections. This is that, which *Isa*, the Prophet doth teach vs also, saying, Chap. 27. ver. 9. *by this shall the iniquity of Iacob be purged*, and this is all fruit, to take away his sinne; why doth the Gold smith cast his gold into the furnace, but that it may

may come out more pure from drosse? And so doth the Lord try vs in the furnace of aduersitie, that the drosse of our finnes may be purged from vs. That wee should be reformed by them as appeareth, because the Lord complaineth for want of this effect, *Isay 1.5.* saying, *why should you bee smitten any more? yee will reuolt more and more:* as if he had said, that it is in vaine to correct a people, that will not be amended by corrections. And by the Prophet *Amos*, Chap. 4. ver. 8. the Lord doth fise times together reprocue the people, that notwithstanding the diuers calamities wherewith hee had declared his displeasure against them for their finnes, *yet yee haue not returned vnto mee saith the Lord of Hosts.* Now there is no true conuersion without amendment. If we cast not away our transgressions, we cannot be counted true conuerts; Seeing then, the not conuerting to God by meanes of chastisements, is greatly condemned, and amendment is a chiefe part of turning; we must needs confesse that the Lord requireth that this conuersion and amendment should follow from his stripes. No man will question this truth. The plainnesse of it shall spare vs a labour of further proofes.

Two principall reasons may perswade vs to it: First, sinne is the cause of all the misery wee feelee; misery therefore should induce vs to forsake sinne. For it is a brutish folly to complaine of any euill, and not obserue the cause that deserueth the same, to remoue it. Seeing the Lord is the iudge and ruler of all the world, and that nothing doth befall the sonnes of men, but by his appointment, (as our Christian religion commandeth vs to beleue, which teacheth the doctrine of Gods speciall prouidence) either wee must impute vniustice

and crueltie to God, as if he were angrie for nothing, & delighted in the Creatures unhappines (which blaspheming nature it selfe abhorreth, as most repugnant to all right reason; for how should that be found in God? the fountaine of all goodnesse, which maketh the men in whom it is found, to loose all the honour of goodnesse) or else we must confesse, that our wickednesse is the roote of all our wretchednesse; and that therefore we are smitten by God, because wee haue transgressed the law of God, and hence also must conclude (euen out of loue to our owne wellfare, as well as out of duty to our maker) that we will surely cast from vs those things, which we finde in experience to be mischieuous vnto vs. What childe is there who being whipped, doth not cry out I will doe no more, I will doe no more? What malefactor will not presently promise to leaue the practise of those crimes, that procure his bands and imprisonment? We are voyd of that vnderstanding which is to be founde in very infants, & in the worst of men, if we make not the like conclusions, from the stripes & punishments which our heauenly father, and the chiefe ruler of this whole world, doth inflict vpon vs. Tell me then, is not God the author of thine afflictions, whatsoeuer the secondary cause be? either confesse this, or professe thy selfe an heathen, an epicure; and if this be true, either when thou seekest the prints and scars of his displeasure against thy sinnes, thou must resolue to leaue thy sinnes, or else confesse thy selfe a foole, a beast, that hath no regard of his owne happinesse and comfort.

Againe, this is the sole way of becomming great gayners by our miseries, to reforme our liues, and cast away our sinnes. And who would not doe that worke (though

(though paynfull) that shall cause afflictions to end in comfort? not alone procuring the remouall of the crosse, but an increase of blessings also? If when our heavenly father chastiseth vs, wee sling away our sins, he will not alone cast away his rods, and cease smiting, but will also bethink himself of many benefits, whereby to declare that his anger is turned into fauour. So wel is God pleased with beholding the dutifulnes of his seruants, in stouping to his hand, and redressing what hath prouoked him, that he will be so much more bountifull and gracious to them, by how much he hath more afflicted them before, and so it shall be better with them, then if they had not beene smitten at all: where is our wisdom? where is loue to our selues? where is our naturall desire of happinesse? if we take not so good an opportunity, to turne our woe into weale, our sorrow into ioy, our forest calamity into greatest consolation? If we doubt of this effect of an holy reformation, the Lord hath put vs out of all doubt, by causing it to be, both promised and performed vnto *Iob*, and in him to all that are afflicted. *Iob* 11. 14. verse. *Zophar* telleth *Iob*, that which God himselfe did make good at last, *If iniquity be in thine hand, put it farre away, and let not wickednesse dwell in thy tabernacles.* Loe what an afflicted man must do, his care must be to purge his hand and his house of all manner of wickednesse and sinne. This if he will doe, heare how the Lord will reward his amendment. His estate shall bee amended as much as his soule, and more, and God will make misery to fly as farre from him, as he hath chased iniquity, for the saith he, *thou shalt lift up thy face with out spot, yea thou shalt be stedfast & not feare,* meaning, I take it, thou shalt enioy the comfortable assurance of the remission of thy sins, and shalt rest assuredly and fearelessly perswaded, that the staine thereof

is quite done away before the Lord. A man shall hold vp his head with comfort before his maker, and with confident boldnesse appeare without spot and blot before him, if his afflictions for sin do bring forth reformation. And for his outward state he addeth, *thou shalt forget thy misery.* His afflictions shall not alone haue an end, but that so, as he shall be quite freed from all the trouble of them, there shall bee no such remaynder of them, as to make him once thinke of them againe, or if he doe remember them, he saith, *thou shalt remember them as waters that are past,* which cause the meddowes to be more fatte and fertile, then they would haue beene: looke what those flouds be to the meddowes, wherewith they seeme to be little lesse then deuoured all the winter, euen causes of their being more richly clad, with grasse & flowers in the spring, that shall afflictions proue, to them that are made to forsake their sinnes by their afflictions, meanes of helping them to much more comfort and prosperity, and this comfort shall be very great and very lasting too, and still growing and increasing more and more, *thine age* saith he *shall be cleaver then the noone day, thou shalt shine forth and be as the morning.* The comfort of a sinner reformed by corrections, shall be plentiful and excellent as the brightnesse of the noonetide sun, and withall constant durable and on the growing hand, as the light of the morning. If these be promises of God which cannot be made in vaine, if they be of vndoubted truth, and shall be infallibly performed, is he not more stupid and senselesse then a dead sinne? that wil not be moued by them, to improue his chastisements for the remouing of his sinnes. Doe not all men loue prosperity and comfort, wish it for themselves and for their friends, pray for, reioyce in, bestow all their labour to get comfort? And why should we
not

not follow Gods directions, rather then our owne, and learne from him the path that leades to prosperity? seeing we confesse him to be maker and giuer of prosperity.

Enough I hope to proue this duty and to perswade it. Now for your better direction in the practise of it, I will stand a while to shew you two needfull points. First, what sinnes a man must amend by chastisements. Secondly by what meanes a man must make his affliction an helpe to his amendment of these sinnes. For the first of these. First in generall, all sinnes must be forsaken without exception, and therefore doth our Sauour deliuer the precept here in these generall termes, *sinne no more*, neither in one thing, nor in another. And so doth the prophet call vpon Israel saying, cast away all your transgressions. All sinne is hatefull to God, all sinne is hurtfull to man. Euery sinne is euill in Gods sight, euery sinne is threatened with the curse, euery sinne deserueth the curse, euery sinne griueth the spirit, euery sinne is forbidden by the law, euery sinne was punished in *Christ*, and vnlesse wee reforme euery sinne, we do not indeed and in truth reforme any sinne. Looke therefore that your reformation be generall and vniuersall, without any limitation or exception; for you haue to deale with God, that is a God of pure eyes, and can abide no iniquity, no not any of any kinde of any degree. He that spake one commandment, spake all, and he that obeyeth one commandment, must and will in some good measure obey all. For if any man shall keepe the whole law besides, and yet allow himselfe in the breach of any one commandment of the law; he shall be counted a transgressor of all; and all his other obedience, because it is hollow, false, and hipocriticall, shall be reiected and disallowed by God.

More

more particularly, euery man must amend his owne finnes, the finnes of his person, nature, place, condition, the most beloued of all his finnes, those that are most pleasant, most profitable, most creditable to him, those that he hath most will to commit, and is most vnwilling to forsake. Those that sticke fastest vnto him, and flatter him with most hope of profit, delight, credit. So saith the prophet, *let the wicked man forsake his wickednesse, and the vnrighteous man his owne imaginations*, and another Prophet saith, *cast away all your transgressions whereby you haue transgressed*. So our Sauour calleth vs to the cutting of the hand and foote, and pulling out the eye, and casting them away. There are some finnes, that are as deare to euery man, as the principall members of his body, and the most needfull and vsfull of all his senses. These these must be mortified, forsaken, abandoned. It our principall care be not to relinquish these principall transgressions, our partiall and seeming care in reforming other euills, shall be nothing at al regarded. Consider then each of you, what is his most pretious and most esteemed corruption, what hee is most loath to forgoe, what seemeth most harde most difficult, most impossible for him to cast away, and let him bestowe his chiefe paines here where he findeth most hardnesse. But most chiefly aboue all, afflictions should worke vs to the leauing of those offences, which the Lord in afflicting, doth most chiefly intend and ayme at: as the childe must be most carefull to reforme that fault, for which his father doth particularly chastise him: we must giue our selues diligently to marke what is the offence or offences, which when God layeth his rodde vpon vs, he doth most dislike in vs, and would haue vs most willing to glorifie him by amending. For though the Lord doe correct for sinne in generall

rall, yet for the most part, there are some speciall disorders which doe most prouoke him, and which hee doth in speciall call vs to reforme by his stripes. Now therefore as concerning the present calamity which hath light vpon you: let mee strue to bee helpfull vnto you, in declaring what the faults bee, which the Lord doth most shew himselfe angrie against, and to the leauing whereof, he doth most particularly call you, by his heauy stroake of his most righteous, and withall most gracious hand. But how shal we attaine to the knowledge of Gods intention in this matter? Surely my brethren, by considering the medecine, which a wise Physitian doth minister, it is easie to know the disease or diseases which he seeketh to cure. Let me reade the prescript of a skillfull Artist, and know those ingredients whereof his portion is compounded, and I may soone affirme what bee those humors, which he would haue purged away. For either like things are healed with like, or else contrarie with contrarie. In like manner, if wee doe discreetly consider the chastisements of God, we shall easily perceiue his meaning, and informe our selues of the sinnes which hee seeketh to reforme. I pray you therefore let vs take a view of our affliction, and looke cheefely to these foure things: the time when the Lord afflicted, the place where our sorrow began, the instruments by which wee suffered, and the things in which; and if we doe with any mediocrity of wisdom, ponder on these particulars, wee shall not choose but know the Lords minde in this matter, and see our owne duty, as concerning the speciall sins, which we must specially set against. First, then the time which the Lord did choose for our humbling, was in generall the Lords day, that seauenth after sixe of labour, which it seemed good to him for our spirituall benefit, to conse-

F

crate

crate wholly to his owne seruice, and our attending the worke of getting holinesse: what can we collect hence, but that we are punished by the restlesnesse of this Sabbath, for our not resting an holy rest many other Sabbaths? How often hath the Lord vouchsafed vs liberty and freedome to giue his own day to him and to our own soules? And then we, out of our profanenes and earthlines take no care to sanctifie it, but either loytered out the day in idlenes, or wasted it in our own businesses, or in our owne pastimes. Now therefore hee would not giue vs leaue to rest, or to bestow our selues in duties of holinesse, but forced vs by necessity to spend the day and night too, in a most toyle some and most vncomfortable labour. Oh how iust is it that they which wil not rest from worldly or voluptuous labours on Gods resting day, should be compelled to toyle and moyle like horses in such an unhappie businesses? I pray you, goe on to thinke more particularly at what time this crosse brake forth amongst vs, not on the Lords day alone, but when we were all assembled in his House, to performe his publique worship, then did he please to interupt vs by so fearefull an accident. Why so? But to warne vs of our great negligence of these his publique seruices: How many of vs are very slacke in comming to the Congregation of God, when we haue abundant leasure? And this day, loe the Lord reiected vs, would not giue vs time and opportunity, to meete againe in his House, but hurried vs together in the streets, and drew euery man home to his owne house to saue it from the flames? Could we be more manifestly smitten for neglecting to come to Gods House, when wee might haue done it, then by his not suffering vs to come thither now, when we would haue beene glad to haue had leasure to come thither? But the cry of fire, fire, came flying in

in at the Church doores euen in that instant, when wee had newly begunne to celebrate the Lords supper, when some had receiued that holy Sacrament, and the greater number were to receiue, then did God pull vs from his table, and thrust vs out of his house by force, then was I compelled to request all of you (that had strength and ability to do seruice there) to make al haste to the place of danger, and the rest (that could haue but troubled others with their presence and outcries) to stay still at Church. Now sure the Lord in pulling this spirituall foode euen out of our mouthes, when hee had shewed it to all, and giuen it to some, did euen put vs in minde of our most carelesse and vnprepared comming vnto it, without regard to lament our sinnes before, or reforme them after. How many of you are bolde to abuse this blessed ordinance, comming often to it, and going still from it, as vnreformed in life as before, because you come to it without any full preparation. Did not God speake to such and tell them, by thus driuing them from his board, that he counts them very vnwelcome guests at his table. So haue wee considered the time of this crosse. Thinke of the place also, where did the burning beginne? At a kilne, I say a kilne a mault forge, the proper instrument of making that thing, which is the next and immediate worker of drunkennesse, that huge sinne, that fertill broody big bellied sinne, which is (as they say of the first matter) apt to take the formes of all sinnes, which by *Drunkennes* burying reason, and choaking conscience, and setting loose all passions, doth turne a man into a beast, or rather into a Diuell, which makes a man for the time, a meere Atheist, a yery denyer of God, and thrusts out of his brest all remembrance, all feare, all loue of him, which disables him for all diuine seruices, and makes

that he must needs either neglect or abuse them: which fills his mouth with blasphemous oathes and execrations: which will make him raile on the Magistrate, strike his owne father, deflowre his owne daughter, spend his goods laushly, proclaime all his vices, and follow all his lusts. This transcendent sinne the destroyer of grade, reason, nature, strength, state, name, all. This sinne God did surely point at, and punish: and calteth vpon all to forsake, hate, oppose this sinne.

The fire began in a kilne, it consumed twenty kilnes, it left no kilne standing that was within its walke, it leaped from one side of the street to the other, to fetch in kilnes, it spared none it came neere, it spoyled more mault, then of any other goods of one kinde (so farre as I can learne) Say what you thinke brethren, Is it not plaine that the Lord doth admonish you of that fault (whereof the liquor of mault is the most common instrument) when he bare so hard an hand against kilnes and against mault.

o Looke a little further I pray you, to the principall instruments of this desolation: The fire, a furious Element of it selfe (yet resistible enough, if store of helpe be present, whereof you did not want any, even at the very first) this fire did borrow strength and swiftnesse from the rough and boisterous windes, vpon the tempestuous wings whereof, it came riding, as it were in triumph, through your streetes disdaining all resistance, till it had passed from end to end of your towne, and could not be restrained. Now be not these two creatures of very common vse? What day is it wherein we haue not necessary vse of fire? what weeke wherein some such carelesnesse, as produced this calamity is not to bee founde amongst you? And what yeare is it? What quarter? Almost what moneth

moneth? in which the winde doth not, for one or other day, speake lowder, and buffel somewhat more roughly then ordinary? Yet hath it neuer before falne out, in any of your dayes, that these two Elements, fire and ayre (for no doubt winde is well termed an ayre moued, what-soeuer be the mouing cause of that mouing) should lay their strengths together to hurt you? Now when God that doth soe constantly chaine vp these hurtfull and violent creatures, doth please for once so to pul of his bands, and let them runne loose as it were, and when being so broken loose, they do so much mischief and make so great hauocke? What is this but a very vpbraiding vs with our notable vnthankfullnesse, for that mighty preservation of God, by which hee doth vsually keepe vs from the like dangers; and not so alone, but maketh these creatures very seruiceable to vs, which if he please to let the bridle slip a little, are able to ruinate our states in a moment. How often haue you come to Church in peace, and gone home in peace, and in peace returned thither againe, and againe homeward without any noise of fire or feare of losse? How often haue the blustering stormes, done nothing else but whistled you asleepe the faster, all night long? and alas how little did you consider of this benefit of preservation from fire and tempest? how seldome haue you giuen the Lord any particular thanks, for taking order with these his creatures, that they should not wrong you? Doubtlesse for this as one cause hath he licensed them now to fight against you, that you might take notice of your dullnesse and ingratitude, which considered not nor acknowledged the greatnesse of your debt for former safekeeping.

But now at length wee are come to thinke of the

subiect of this crosse, wherein hath the Lord smitten vs? In our houses and in our goods, in the riches and substance of this present life, insomuch that diuerse of you haue nothing left, many haue but little left, and a great number haue farre lesse left then you had: without all question the Lord intends hereby to warne you of those sinnes and discords, which are busied about this poultry riches of the world wherein he saw it fit to visit you. Goe to then, and let vs informe you of the principall faults that are committed about riches. They are common to all, and particular, to the wealthier sort, and to the poorer. For the first there are some sinnes about riches, which are common to all, the chiefe of them are three, to wit, misgetting, miskeeping, mispending. Misgetting by the vse of any, lawlesse meanes, or the immoderate vse of any lawfull: Miskeeping from God and man, chiefly from the poore, and from the publique: Mispending, either at all in sinfull things, or excessiuely in good things. There are some more particular euills, which are found in richer men, as pride of it, confidence in it, vn satiableness with it, and in the poorer sort, enuying them that haue more, grumbling that themselves haue so little. All and each of these the Lord doth shew himselfe offended at, and would consume as drosse by this fire: For as a good father keepes many faultes together on the skore, as it were, and reckons for all at one beating, so doth the Lord with his children, else alas hee should be alwayes fighting, because wee are alwayes offending. Let me speake a little more at large of these euills. For euill getting of goods first, hath not the lord threatned that fire shall consume the houses of bribes? meaning all that substance which is vniustly attained, and all the rest in the house, though gotten iustly

iustly, together with the place within which they are both layde vp, euen altogether for company? And when hee made so many of your houses to blaze at once, did he not as it were chide you (so many as be guiltie thereof) for your vnequall and vniust dealing? as if he had saide, Ah foolish man or woman, wouldest thou hazard a soule, by lying, deceit, oppression, bribery, false waighes, false measures, or any like iniquity, to get a little pelfe together, which now thou seest, the winde is able to blow from thee, in the space of a few houres? Will you forfeite a kingdome, an euerlasting kingdome by sinning against God, against his word, against your consciences, to hooke that to you wrongfully, which you see now you cannot keepe, with all your paines? Now learne to know the ficklenesse of riches, so well as that thou mayst be resolute hereafter, I will neuer wound my soule to fill my purse or house, All the world cannot heale that wound for all ages: these gaines, one whiffe of winde, and flake of fire can turne into rubbish. Again too much labouring for riches, is an euill getting of riches, euen in the most lawfull course of life. For *Salomon* hath commanded saying, *labour not to be rich*, that is, make not the getting of riches the scope and end of thy labour, which hee surely doth, that taketh excessiue paines to attaine them. And he subioynes this reason to his precept, for riches taketh her selfe to her wings, and flyeth away like an Eagle. Now then that God hath made you to see your riches euen flying away from you on the wings of a windy flame, doth he not sensibly punish you, for such immoderate labouring, and call you to more moderation? If then any man haue so farre giuen ouer himselfe to the seeking of earthly things, by the most lawfull

lawfull courses that can bee, as to thrust out quite ; or else to thrust vp in a narrow corner, these exercises that tend to get better things then wealth , euen the true riches of the soule , hee must say to himselfe, and within himselfe, Alasse, how foolish haue I beene , to toyle my selfe in following after that; which when I haue attained , I cannot possibly keepe it safely , but may loose it all , or the most part of it, so suddenly, so irrecoverably ? And must conclude with himselfe, that hee will certainly bee more temperate hereafter , and seeke this vncertaine riches , with farre lesse vehemency of paines, then the things that are of a farre more durable nature. But though a man get not amisse , yet if hee keepe and saue inordinately, hee is also found guilty of a fault about wealth. And sometimes the sonnes of men doe hold and keepe euen from the liuing GOD himselfe when they loue their goods so, that they cannot finde in their hearts to giue vnto GOD, euen that very portion which GOD hath challenged as his owne. For when our Sauour willet vs to giue vnto GOD that which is Gods, must it not follow of necessity that something is Gods ? And if any thing bee his, (in this peculiar manner) sure it is the tenth of our increase, or else nothing, for to none other portion hath hee euer laid claime in any place : and for this , seeing GOD hath appointed still, holy actions to bee done, and holy functions in which they must bee done, and holy persons by whom they must bee done in those functions : surely hee must haue holy goods too, for the rewarding of those persons, maintaining those functions , and honou.

honouring and vpholding those actions. But in this matter how faulty are all you Tradesmen in generall; for which of you, did euer make conscience to giue the Lord his owne in this measure? Wherefore, when you see the Lord to come, and take away from you euen by force of fire and tempest, a great quantity at once, euen so much perhaps, and more, as the tenth of your increase, from yeare to yeare would haue amounted vnto; must you not needs take notice, that his meaning was to recouer that by strong hand, which you would not yeeld, out of loue and duty? Surely, seeing our Lord IESVS CHRIST hath ordained that the Ministers of the Gospell should liue of the Gospell, euen so, as that the Ministers of the Temple should liue of the Temple; you must either shew some new ordinance of his for this purpose, or else must yeeld that hee hath ratified and continued the old still; and therefore must resolute to giue GOD his tenth freely hereafter, that you may not compell him to take such a violent course for the recouering of it out of your hands. But besides, that is kept from GOD, which is kept from his poore, whose wants require releefe of them, whom hee hath made stewards of more abundance. For in promising to reward the liberall, he must needs tie himselfe to punish the nigardly in this kinde. Now how extremely

G

treamely pinching are men (yea godly men otherwise) in this expence? yea and how are they wount to excuse themselues in such accusations, by saying they haue it not, they cannot spare it? Hath not the Lord confuted your vaine excuses actually, by taking away so much at once? and yet you must make a shift to liue of that that is left behinde too? If a day or two past, some man had come vnto thee for reliefe of a poore afflicted neighbour: wouldest thou haue giuen him the fift part of that which the fire hath consumed? Now the Lord in robbing thee of so much at once, doth vpbraide thee with thy too much vnwillingnesse to part with lesse, of thine owne accord, when himselfe did come to borrow. Say then with thy selfe, I will giue with a more bountifull hand, to supply the poore mans wants, that I may not force the Lord to send his vnexpected messengers, as it were to destaine vpon my goods, for default of due obedience to that commandement, of giuing to fixe and to seauen; had it not beene better, to haue fed clad or relieued a poore Christian with it, then to haue kept it for the burning flame? And yet further when the publique state of the towne or country doth require, the rest of the members thereof, if then they hang backe, and will not put themselues to due expences willingly, who doth not see that they saue more then enough?

For

For could not an heathen say, that our country hath a great share in our selues, and in all that wee haue? Surely then for ouersauing in this case, the Lord might iustly punish you with the present stroake. Oh resolute therefore that God himselfe and his poore, and your country shall neuer finde you pinching, giue him his tenth, giue the poore sufficient for their needs, and your country enough for its needfull publique vses, else the Lord can quickly fulfill his threat, of making the too close-fisted sauer, to meete with wants. You haue lost many of you (and all stood in feare to loose) more then would haue abundantly sufficed for all these vses, be not wanting to such vses any more, least the Lord visit you againe with new and more losses, in this or some other as bad a fashion.

Lastly the mispending of goods is very offensiu to God that lends them, for what master is not discontented, that his seruant doth lay out his substance against his good liking? And are you any other then Gods stewards and Gods baylieses? And can you thinke that God allowes you to spend in drinking, whoreing, gaming, riot, and euill meetings and lewde company? did hee put riches into your hands to serue the Diuell and sinne? If your soules be guilty of such most sinfull lauishnesse, be sure that for these sinnes the Lord hath smitten thee, and bee

sure that hereafter thou make not the Diuell the keeper of thy purse, and opener of thy chest, let not Sathan and lust haue the key of thy coffer and strings of thy purse in their hands to open them at their pleasure. The Lord will not alwayes suffer vnfaithfull stewards, to goe vnpunished in their vnfaithfullnesse, no not in this present life. And besides this, take notice that to affect curiosity and vaine glory, in the most lawfull and needefull expences, is wastfullnesse and prodigality; and yet how much doe many of you exceede in this kinde? so much you lay out in ouer-plenteous feasting, when you make feastes, in ouer-gorgeous trimming of your bodies and houses, that as a barrell of beere, which hath a leake and runnes out where it should not, will not hold out as it should, when it comes to be duely broached at the spigget; so you haue neither will nor power to lay out enough for mercifull vses, because you cast away more then enough, in proud and vaine-glorious vses. Resolue therefore to bee better husbands, and truer dispencers, of Gods goods hereafter. Bee richer in good workes then in good clothes, and good house-hould stufte, and good fare, and good building: In these things equall your selues with them of the lower sort, that in better things you may be equall with them of the higher. Driue not God to cut you shorter because you abuse
your

your goods to vanity. as said C O D here

These are common abuses about earthly things in the richer and in the poorer. I come to the speciall. First how often doe rich men waxe proud of their wealth, and thinke themselues so much the better then their poorer neighbours, by how much they possesse more, crowing on the dunghill of wealth, and calling all base and meane men, whose morsels bee not so fat in the world as theirs. Oh how noticeably doth God confute these vaine fancies, in sending for his owne goods home againe, by such sturdy and churlish seruants as those, which will not regard the rich man more then the poore? Tell mee now, art thou the better for that, that was onely lent thee, and may bee fetched home againe by the owner euery moment? Wilt thou bee good in thine owne eyes hereafter, for that which thou knowest not, how quickly the Lord may strippe thee off with much affrightment? Bee not, bee not so securely foolish hereafter, as to prize thy selfe the more for those things, which hang about thee so loosely, and whereof thou hast so slender hold, wherein so little right, that a coale of fire, and a pisse of winde, may take all from thee before thou hast told two dayes more. If any thinke that his reuenues lie in lands, which fire cannot consume, I answer, water can drowne lands also,

maires

and G O D hath as much water as fire in his
 store-house, and this whole land of ours is so
 surrounded with waues, that if God but bid the
 windes bee violent, they will as easily and
 quickly ouerturne this whole Kingdome, as
 the present fire hath done this towne in which
 wee abide, if any say hee feareth no such
 inundation, I answer, neither within this
 three dayes did wee feare any such fire;
 but G O D hath a thousand wayes, to goe
 beyond the feares and hopes of vs weake-
 sighted mortales. Goe to then, bee wise for
 the time to come, and pride not thy selfe
 in that, which may cease to bee thine in
 a moment. I proceed. Doe not rich men
 trust in their riches, though the Apostle
 hath intituled them *uncertaine riches*. When
 G O D doth make it appeare by experience,
 that they bee most fickle, which by the testi-
 mony of his word, wee will not count to bee
 such; is not this a plaine punishment of our
 confidence in them? And must wee not by
 these blowes informe our selues so of this
 property, as to resolute hereafter, I will not
 trust in riches, that is to say, I will not build
 vpon a rotten quagmire? I know that almost
 all the world will cry not guilty of this fault, but
 it is because they doe not know the fault. They
 doe plainly practise it, though they flatly
 deny it. For what is it to trust in any
 thing, but to hold vp our hopes of at-
 taining

taining the good wee desire, or escaping the euill wee shunne, by the helpe and benefit of that thing, hee that stayes his beliefe and hope vpon a thing, hee trusts in it, let him say what hee will to the contrary. Now haue you not thus done with wealth. Didst not thou promise thy selfe a weeke since to liue merrily and comfortably, and to escape hunger, colde, nakednesse, &c. because thou hadst a conuenient house, fitte stuffe in it, and fitte things to maintaine thee? and now tell me, what is become of these thine hopes? and this thy trust? when all thy goods are gone, and nothing is left but ashes. Oh see see, that riches are very runagates, and fugitiues, that they be very lyes and falsities, and that if they promise a man comfort in old age, or helpe in any time, against any miserie, they doe but couerin him with shewes: For how can that helpe thee, which may runne from thee euerie day and houre. Now learne to enioy wealth, so long as GOD doth giue it thee; but neuer to promise thy selfe comfort or benefit from it, which is to trust in it. It is a thing as thine eyes haue told thee lately, more easily moueable, more easily looseable, then that it can make good such promises. There is yet one more disease of the soule about riches, the dropisie of insatiable and insatisfiable wishes for more more. Men haue enlarged their hearts to the things below,

low, as the graue it selfe, and learne of the
 Horfeleach to cry giue giue. Those that be-
 ganne with a little, and are raised to large
 estates, are no ior lesse greedily desirous
 of more, then they were at first, nay their
 hearts are so wreathed with their goods, be-
 cause they lay them vp in their hearts, that
 still they are fitted to hold more, by how
 much more is put into them. Now the Lord
 by taking from you much of your substance,
 warned you to cut off much of your desires
 after more. Thou didst thinke thy state too
 little, and desiredst an increase, God did thinke
 it too much; and saw fit to decrease it, without
 doubt hee is wiser then thy selfe: now
 learne to diminish thy longing after wealth,
 as much and more, then hee hath dimini-
 shed thy wealth. And it is a more happie
 thing to loose riches, if with all wee loose
 that eager desire of them, which their pre-
 sence did increase, then still to possesse them,
 and still to bee so eager after more, learne
 to know when you haue enough, because
 the Lord hath made it appeare, that his
 minde was contrary to your desires, and that
 hee accounted it too much, which you esteemed
 not enough.

One great disorder more of this kinde
 their remaineth, more proper to the mea-
 ner sort of people. All their complaint

is that they haue nothing, like to vngratefull beggars, that deny they had any almes where they had not so large an almes as they desired. Such were diuers of you, you had such poore houses, such cold houses, you had nothing to hang vpon you; I say all your words tended to diminish the gifts that God had giuen; These were lying and false complaints and mutterings, and now the Lord doth call you to sorrow for them, and amendment of them, by verifying them whether you will or not. How glad wouldst thou bee now, if that house were standing, or those goods remaining, which thou didst often abuse with the name of nothing. Beware of muttering causlessly, that God may not be angry to heare those mutterings, and make you proue them true, to your further smart. Thus my beloued brethren I haue shewed you what offences they be, the reformation of which the Lord doth expect. Let me adde one thing more which the consideration of the instrument of your misery doth leade vs vnto. In Scripture we read, that God hath appeared in fire and tempest, then, when he would strike a feare of himselfe into the hearts of men & make them tremble and quake before him. Thus in the giuing of the Law he clad himselfe with a consuming flame; and in the Psalme, there went a smoake out of his nostrills, and fire out of his mouth consumed. And in another Psalme, cloudes and darknesse are round about him, and a fire goeth before him. So did hee shew himselfe to the Red Sea in a tempest and whitewinde, and to *Eliab* in a wind and fire. These things are terrible to make the stoutest heart to quake. The Lord by his creatures to shew themselves so terrible to keepe vs for that want of feare of his owne

H

great-

greatnesse, which is found in vs; O the feare of God is not before our eyes. Who is so much afraid to offend God, as he is of the fury of the flaming fire, what crying what running away from the fire, what conueighing of your goods from out of his reach; is fire so fearfull, one of Gods host, and will not you learne to feare before the consuming fire of his wrath? Mend I pray that carelesse contempt of God, which is the cause of most other sinnes, and tremble now before him, one or two of whose creatures you see to be so irresistible. How canst thou stand against God, how darest thou rush vpon his wrath, that didst make such hast to runne away from wind and smoake and flame?

These be the chiefe faults, which you must endeavour to redresse by meanes of this visitation.

I goe forward to shew you by what meanes you may cause this crosse to further your amendment of these and other faults. To this end foure things are necessary. First you must looke vp to God in this misery, and acknowledge his hand in it, and withdraw your eyes, from the secondary cause or occasion; For it is the Lord that sendeth both euill and good, both prosperous and aduerse things to particular persons, and to whole townes and countries. Carelesnesse and negligence of any person, could not haue produced so lamentable a losse, if Gods providence had not so disposed, that such negligence should haue salne out, at such a time, in such a rough and violent winde, sitting in such a point as to driue it vpon you, not from The Lord that knew the winds would then be boisterous and violent, and that they would sicke carie the flame from house to house, euen till they passed through al the places which he saw sicke

hee I say, he by his good prouidence, did order things so that the heedlesse of some or other should then giue occasion, to the breaking out of the fire, when the frosty winde had made each thing as dry almost as tinder to receiue fire, and when the present tempest was ready to scatter and disperse the fire. Say thou to thy selfe, that hast lost thy goods, or house, or both; The God of heauen hee rules all things, hee disposeth of all euents, none so great, none so little, but it is subiect to his prouidence; casuall things, to him are not casuall, vn certaine things, to him are not vncertaine. Fire, water, ayre, earth, winde, tempest, all things, are his creatures, none of them can stirre without his power and knowledge. The sinnes of men, their carelesse, their wilfulnesse, their actions of all sorts, are all vnder his eye, all vnder his decree; It is hee that doth moderate euery particular euent, neither is chance or hap any thing but an idle word, vnlesse wee meane by it an act of Gods prouidence most certainly gouerning those things that to men are vncertaine. I will not therefore trouble my selfe with inquiring of or chafing against the person or persons, by whose faultinesse this vnruely seruant, was made a Master: but I will looke only to God, and say with *Iob*, *he hath giuen, and he hath taken.* The fixing of the words or thoughts too much vpon the secundarie cause of any crosse, hinders the spirituall working of it for the healing of the soule; but the looking vp to GOD, directing our thoughts to his all-ruling hand, make the soule capable of being reformed by his. This doe in the first place. And secondly, the remembrance of your sinnes as the causes that haue provoked him, and incensed him the principall worker,

and so procured this aduersity. Speake vnto your soules often, and that not in a few formall and generall words, but effectually and particularly, saying; It is sinne and onely sinne that maketh the Creator to send miserie vpon his creatures. Hee doth no more desire our poverty, then our death, but that we, by transgressing his Law doe compell his Iustice to shew it selfe, as it were in defence of his authority. A iust Prince must punish vndutifull subiects, vnlesse hee would forsaite the honour of Iustice. Because wee haue sinned in breaking Gods Sabbath, hee hath interrupted vs, in the rest of this Sabbath, with so hideous an interruption; because wee haue sinned in abusing his Sacrament, he hath turned vs from this Sacrament, in so vncomfortable a fashion. In a word, say to thy selfe, I haue sinned in murmuring that I had so little, or wishing that I had more. I haue sometimes spent, sometimes gotten, sometimes kept, vnlawfully & against my duty. Some of this that I haue lost, was gotten by such courses as I cannot iustifie, some saued when God did call for it, and therefore hee hath now in this manner deprived me of it. O how vile a thing is sinne, which forsaiteth the goods as well as the soule, and pulleth vpon me so sore punishments in this life, besides those of the other world. Cause your soules, by frequent and earnest affirming it vnto them, to be assuredly perswaded, that these finnes which I haue named, are the true causes of your present losse, and the losse you suffer will cause you to hate sinne, and hatred will bring forth amendment. We say that with our tongues many times, which we do not beleue with our hearts. He that can make his heart fully to assent to the confession of his My finnes in generall, and by name such and such, are the things for which I am thus smitten.

choose but loath his finnes when he labours vnder the burthen of their euill effects. But thirdly, you must strive to make your griefes spirituall, as in part I did exhort you at the beginning. A man may kill himselfe with crying and weeping for his smart or wants, and yet his finnes be neuer a whit the more killed; but if when any affliction befallerth himselfe, and he findes his sorrowes stirring within him, hee will then set his sorrowes against his finnes, that sorrow will surely subdue the power of sinne. Say to your selues, I cannot but sigh, and grieve, and mourne, to see so great and solamentable an alteration. I had an house yesterday, or the other day, now I am houselesse. I had a bed to lye vpon, but now it is burnt. I had goods to serue my turne, and now they be gone into smoake, my state is greatly weakned, if not vtterly vndone, I cannot but be sad and afflicted in heart for this. But ah those sins which haue opened the treasure of Gods Iustice, and made him vse these weapons to fight against mee, doe deserue and will procure infinite more misery. Some is lost now, all must be lost surely, with body & soule and all, yea body and soule and all must be burned, and yet remaine for euer burning in those flames that shall not begin one day, and burne violently for another, & then slacke againe the third; but shall continue for euer burning with vnspeakeable rage and torment. Doth the losse of my goods pinch me? what shall the losse of heaven doe? was fire so terrible when it seized alone mine house? what shall it be when it seizeth on me? This crosse is nothing, lesse then nothing, to what I haue iustly deserved, and must suffer, if I preuent it not by godly sorrow. I therefore grieve, not for so trifling a thing as this;

but for the finnes which will procure ten thousand times worse misery. Ah wretch that I am, ah wicked wretch, why haue I broken the Lords Sabbath? why haue I abused Gods Sacrament? why haue I beene drunken, or suffered, and not punished drunkennesse? why haue I set light by Gods threats, which I heard other Sabbaths? why haue I beene vnjust? why haue I lyed, coozned, and vsed hard dealing, to get that I cannot keepe? why was I niggardly when I had it, that could not tell how long I should haue it? why did I mispend so much thus, and so much thus? why did I thinke highly of my selfe for my goods? and trust in them, and could neuer thinke I had enough? or why was I so vnthankfull, as still to mutter, that I had nothing, and enuy that others had so much? These bee the faults that haue kindled this flame, and will kindle a worse; O for these let mee weepe, Lord, they be vile faults, vnreasonable, absurd, foolish, contrary to thy written word, and the law of naturall wisdom, and doe giue thee iust cause of being yet more angry. Oh foolish heart why hast thou thus sinned! Be ashamed, O my soule, bee sorrowfull, be vile in thine owne eyes, because thou hast so greatly transgressed thy duty, and prouoked God. Brethren if you will endeauor thus to rectifie your sorrowes, they will become godly sorrowes, and they will purge away sinne.

+ But lastly, you must remember this crosse often, so as to consider of it, and pray for this fruit of it. too soone forgetting of blowes makes the little to be little the better for them, and to draw vpon selfe new stripes, by renewing his former fault. you must not play the children thus, you must

often call to minde the terriblenesse of these flames; and the doubts, feares, cryes and lamentations which you found in your selues, and heard and saw in others; and you must beseech the Lord to make you profit by the strokes of his hand, and to sanctifie the present affliction, and all other to your bettering: Represent to your owne thoughts many times the miserableness and fearefulnesse of the sight you saw, when you saw your owne, and so many of your neighbours houses deliuered ouer to the roaring flames, and your selues vnable to rescue them. Make those thoughts often present with you which you had then, and strue to pull into your mindes the same affections, & then cry to God, O Lord, now make me to profit by these crosses in hauing mine heart made more and more out of loue with sinne in generall, and chiefly with such and such sinnes. If God chastise vs, and teach vs of his wayes, happy be we, and doubtlesse he will teach vs if we call to mind his corrections, and beg teaching. So haue you the best directions I could giue for the practise of this truth; shall I craue your leaue to subioyne a few words, for vse, and I haue done.

Two things must bee commended to each of your considerations. First those that are guilty of not amending on former chastisements must take notice of their sinne to be humbled at it. An incorrigible person is a great sinner: and what is hee but incorrigible whom the blowes of Gods hand haue not reformed? How can a disease but kill, which is obstinate against medicine? How can those sinnes but damne which will not be giuen away by corrections? The rod of correction, saith *Salomon*, will chase away the folly that is hid in a childes heart; and those to whom their folly

folly cleaueth so fast that the rod of correction will not stirre it, cannot bee esteemed Gods children, but his enemies, and therefore the sword of vengeance must cut them off. I am sorry to be the messenger of heauy tydings, but truth must be told, tho it displease neuer so much. Let all them know whom Gods afflictions haue not brought to a carefull shunning of sinne, that either sorer blowes must come to effect that which the lighter haue not, or else they must vterly perish. Hath not God met with thee in thy dayes? Hath not he visited thee in thy children, in thy goods, in thy health, in thy name, in any of the things that are naturally deare vnto thee? if yea, what hath beene the issue? Hast thou made light of some of them refusing to feele them? and tho perhaps some others haue made thee smart and roare (yea and that it may be so, as to confesse thy fault and promise amendment;) yet no sooner wast thou loosed from the bands of aduersitie, but thou didst returne to the ancient licentiousnesse of sinning? wast thou a Drunkard, a follower of vaine company, a gamester, a lyar, a coozener, a wanton, a Sabbath breaker, a swearer, a rayler, a worldly minded man, a reuengefull man, a sinner in any kinde euen as bad as before? I say is this thy case? then stand still and heare thy doome from the mouth of him whom thou callest thy Sauour; *A worse thing shall befall thee.* This returning backe to the same crimes, after confession, after submission, after promises of reformation, is a wonderfull dangerous fault, It shewes a weaknesse of conscience, a double heartednesse, a wilfulnesse in guile and hardnesse in the heart; it shewes that he flatters God with his lips, it shewes that hee hath his loue vpon sinne, and if any man haue seen this Lord thus, like a deceitfull bow, some few

Pharaoh did : Let him bee assured that the Lord is euen out of all hope of him as it were, and if hee bee gotten to some present ease and prosperitie, it is because the Lord, is whetting his sword to cut him off. Great is his danger that hath refused to receiue correction, and to turne, that hath beene as base mettall, which no melting can refine, that hath been like such filthy clouts, which no washing can make clean: that hath beene like the fretting leprosie, which after scraping off the dust and new plaistering, doth breake out againe. That house must be pulled downe; those clouts must be cast to the Dunghill, that mettall must bee slung away, and that man must sinke into hell. I pray you euery man to consider, if himselfe be not such, and if he bee, now take notice of thine hardnesse, wilfulnesse, guilfulnesse, loue of sinne, contempt of Gods hand, obstinacy against his rod, and now fall downe, and lament this sinne, and returne to God againe; renew thy promises which thou madest in aduersitie; and seeke to performe them, that thou mayest not bee destroyed. O let this admonition of the word, so reuiue the remembrance of thy griefes, & of thy purposes, and of thy faire words which thou gauest vnto God & man, that thou mayst tremble to thinke of thy great wickednesse, in going backe from thy good words to thy bad deeds, and mayest now returne againe to thy former purposes, and put them in execution.

secondly; brethren, I must speake to you all in regard of the present calamity; your I pray you that God hath smitten you, who else haue made the winde and flame to meeete so

I

right

right, and to continue together so long? your eares tell you what vse the Lord looks that you should make of his blowes. Now in the Lords name I request, yea require you, to take this happie counsell of our Lord IESVS CHRIST. All of you in generall must doe this. The Towne is as a common bodie, one person. Tho this stroke haue not light vpon euery one, yet hath it false vpon the whole, as the childe is corrected, when one part is made to smart; wherefore all in generall, are called by GOD to a carefull amendment of their liues. Doe not thinke, you whose goods and houses stand intire and vntouched, that you bee not as great offenders as your brethren; doe not thinke that the Lord hath not shewed his anger to you, and against you for your sinnes. As the tongue doth offend in periury, and the eares are punished by being nayled to the pillorie; and as the hand offendeth in theft, and the backe receiueth the stripes in being whipped: so when a whole towne hath sinned, God striketh some one part for the common sinnes, as here among you, for if hee should haue smitten euery one, it would haue beene the destruction of the Towne, and not their correction. And when hee findeth an whole Nation sinfull, he smiteth some Townes and Cities, to admonish all, as lately by the Plague; for if all should haue beene alike smitten, all had beene lost. I beseech you therefore to see Gods hand against your selues, for your offences, and resolute to sin no more in any of those things, whereof you are warned. God hath shewed more gentlenesse to you, than others haue borne the blowes, which the sinners

you haue committed, as well as theirs, haue deserued; make not a lesse good vse of Gods hand, because he hath shewed more clemencie and gentlenesse. It is an ill vse of mercie to grow carelesse and hard-hearted. Let vs all therefore resolue to sinne no more, no more to prouoke Gods anger, to hazard our selues no more, no more to draw his stripes vpon vs. Is not this burning great enough? Haue not those flames frighted you enough? is not this losse sufficient? would you another fire? another winde? a more violent winde? a more furious flame? if not (as I know you cannot make so sond a choice) O let the Lord haue his purpose, and attaine his desires now at this once, without any more adoe. What can the childe gaine by neglecting and setting light by his fathers threats, but, that blowes must follow? what by stouting it out against one blow, and not regarding to amend at the first stroke, but that his father must take the rod in hand againe, and make him smart with harder stripes. Brethren I haue often spoken to you in Gods name. The last Tuesday my Text seruing, I called you to amendment, you see what hath followed. If being now admonished againe, after corrections, you refuse to make this onely right vse of both, the Lord will not bee set downe, hee will deale peruersly with the peruerse, as the Psalme hath it, and bee hard-hearted with the hard-hearted, as wee see in the case of *Pharaoh*; and he may deferre a time to giue you space and amendment, yet in due time, and after a fit time he will againe returne to visit you with more stripes. Wherefore as you loue your owne ease,

as you desire the continuance of your prosperity, as you wish no more to feele such foreand heauie crosses, promise, resolue, endeauor to *sinne no more*, breake the Sabbath no more palpably, abuse the Sacrament no more grossly. Be no more drunken, be no more sparing to Drunkards, but let each of you practise sobriety in himselfe, and the Gouvernors punish drunkenness in others. Be no more fearelesse of God, be no more vngratefull for your constant preservation; Get no more by vnrighteous dealing, or immoderate labour, keepe no more from God or his poore, or the publike state; spend no more wastfully, sinfully, excesssiuely; Be no more prond that you are rich; Trust no more in vncertaine riches, conet not to get more, grumble not that you haue so little, enuy not that others exceede you in wealth. I pray you resolue to sling from you, all sinnes, most of all your most pretious sins, and in particular, and with speciall care those sinnes which I haue named. Why will you not dwell in safety, why will you not enioy your goods and houses? why will you not saue your selues from more and worse miseries? The Lord sends his Word amongst you to make you profit by his blowes. He doth not grudge you your wealth, but takes it from you to giue you notice that your sinnes displease him. Hee is not delighted in your misery, no more then your selues are in the smart of your children; It is your amendment that he seeketh, endeauoreth, calleth for; and without this, nothing will, nothing can, nothing please him. If he should correct for sin on after suffer it vnreformed, he should deale w

vnwisely, weakely, not like himselfe. Either those euills that I haue named, and the rest of which you are guilty, be nought and wicked, or they be not so. If they be not wicked, why should hee correct you at all? If they be, why should he cease correcting, 2fore you cease sinning? It is not crying out, it is not roaring and lamenting, it is not a whimpring confession of sins, it is not a clamorous calling for mercy, that will pacifie God, or serue your turnes for safety. All seeming remorse, all shewes of humiliation, all blubbering and crying, is worth nothing, nay it is a greater prouocation to him, if withall, you ioyne not as the effect and fruit of all, this of our blessed Sauour, *Sinne no more.* Of this you must minde euery man himselfe, euery one his or her yoke-fellow, his or her neighbour, for this you must call vpon your selues; Oh that I could be able to *sinne no more*; for this you must call vpon God, O Lord that requirest amendment, worke amendment; Inable as well as command, and then through thy grace I will promise what thou requirest, and performe what I haue promised; Lord I will *sinne no more.*

FINIS.

Abba Nā